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A
S E R M O N

Preach'd at

S^t. Mary's Nottingham.

On *Friday* the 28th of *July* 1710.

Before the HONOURABLE

Sir Littleton Powys,

AND

Sir Salathiel Lovel,

} Knights,

Her M A J E S T Y's Justices of Assize for the
County of *Nottingham*, &c.

By *SAMUEL BERDMORE*, M. A. Vicar
of *St. Mary's Nottingham*.

*Publis'd at the Request of the High-Sheriff and the
Gentlemen of the Grand-Jury.*

L O N D O N,

Printed for *Will. Ward*, Bookseller in *Nottingham*: And Sold by
James Knapton, at the *Crown* in *St. Paul's Church-Yard*. 1710.

of making it more difficult than from the paper
thing could have reached me to have done it, but
Gordon and the others, I found when I was in
and the other persons, which I could not do.

TO THE
RIGHT WORSHIPFUL
JOHN SIMPSON Esq;

High-Sheriff of the County of Nottingham;

AND TO

Sir Hardolph Wastneyes Bar.	Jonathan Acklam Esq;
John Thornhagh Esq;	George Sharpe Esq;
William Levinze Esq;	Lacey Dickinson Gent.
Thomas White Esq;	George Wharton Gent.
Patricius Chaworth Esq;	James Wharton Gent.
Isaak Knight Esq;	Edw. Southworth Gent.
John Digby Esq;	Anthony Eyre Gent.
Joseph Mellish Esq;	Edmund Hinde Gent.
Mundy Mufters Esq;	

The Gentlemen of the Grand-Jury.

Gentlemen,

I Wish I could have excus'd my self to the World for publishing this very plain Discourse, without taking the Liberty I have done to make use of your Names for my Apology. But I must do my self the Justice to declare, that as it was compos'd without the least thoughts of making it more publiok than from the Pulpit; so nothing could have induc'd me to have done it, but your Commands, and the Commands of some other Honourable and Worthy Persons, which I could not have disputed without Rudeness. I see

DEDICATION.

I see no Reason to fear that any thing I have said can give Offence to any ; unless it be, that I have not manag'd it as so important a Subject requires.

Hickering,
gal, Rights
of the
Christian
Church,
&c.

Amidst so much Heat, so much Contention and Violence as is at present amongst us ; it can't surely be thought unreasonable or improper for a Clergyman to endeavour to persuade Men to a better Temper : And this, I hope, I have done, in such a manner as will not render me liable to the Scandal of encouraging Lukewarmness or Indifferency to the Church of England ; or of endeavouring to palliate the Guilt of those detestable Wretches, who have of late taken a Liberty to vent their Malice so plentifully against it, and indeed against all Religion. I heartily bless God for that Zeal that has been shewn against these and all other its Enemies ; and do solemnly declare, that it is out of the sincerest Love and Concern for our Excellent Church that I have labour'd to rescue Her from the Dishonour that they bring upon Her ; who place so much of their Religion in Railery ; and whose Zeal appears in nothing so much as in Hatred and Uncharitableness.

I pray God in Mercy to this Church and Nation, to heal our Breaches, and unite our unhappy Divisions ; that we may all with one Heart and one Mind, endeavour to promote the Honour of our Holy Religion, the Good of the Church of England, and the Peace and Prosperity of the Kingdom : And that You, Gentlemen, may live long to serve these good Ends in your several Stations, is the hearty Prayer of

Your most humble Servant,

SAMUEL BERDMORE.

A
S E R M O N

Preach'd at the
ASSIZES at NOTTINGHAM, &c.

R O M. XIV. 19.

*Let us therefore follow after the Things that
make for Peace.*

THE Gospel of Christ is so full of Exhortations to Peace and Love, and good Agreement with one another, that there seems nothing to be more our Duty, nothing so much the distinguishing Character of a Christian. And yet alas ! How little is it regarded by us, how shamefully neglected !

It is indeed lamentable to observe what Feuds and Quarrels, what Dissentions and Animosities there are at present amongst us: We are so miserably divided into Parties and Factions, and each Party is so violent against the other, that we seem to stand very much in need of the Apostles Caution, *Gal. 5. 15. Take heed that ye be not consum'd one of another.*

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And what makes our Case still more deplorable, is, that Men seem so little dispos'd to hearken to any Advice that may make for Peace. It is hard for those whose Duty it is to inculcate it, to do it without giving Offence; and to preach up Peace and Charity is apt to bring us under the Suspicion of Luke-warmness or Cowardice. But let Men call it as they please, I am sure, we can't preach the Gospel of *Jesus Christ*, nor pursue the true Ends of our Office, unless we do what in us lies, to promote *Peace on Earth, and good Will among Men*. And I can't but think, we may preserve a due Zeal for our excellent *Church*, while we are perswading its Members, *to love as Brethren, to be tender and compassionate, and to follow after the things that make for Peace*. As this is a Subject always seasonable, so the present posture of our Affairs renders it highly needful.

To this End, I shall not here take up your Time in shewing how much this is the Doctrine of Christianity, which I shall but just mention by way of Motive in the close of this Discourse; nor need I be at the pains in laying before you, the many Blessings of Peace: I hope you can't be ignorant of the one, and it is hard to imagine how any one can be insensible of the other.

The bloody War in which we have been so long engag'd, though carried on with such unparallel'd Success on our side, and as little as we have felt of its Misery, has, I believe, by this time, taught us the value of Peace; and the ill Effects of our own Dome-
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stick Jars and Contentions, are, methinks, visible enough to instruct us in the same Lesson.

Peace is what we daily pray for ; 'tis what we all pretend to desire; even the most turbulent Spirits are forward enough to talk of the Amiableness of it; and in all our unhappy Disputes and Quarrels, every one is for removing the blame as far as may be from himself.

Peace therefore being so much our Duty, and a Blessing so desirable, one would think it should be no such difficult Matter to perswade Men to labour after it: surely it must be for want of considering the Things that belong to our Peace, that we are so apt to act in contradiction to them.

I shall therefore beg leave to put you in mind of such Things as seem most likely at present to make for our Peace, and to propose such Motives as, I hope, may incline us to follow after them.

And here I can't but observe how necessary it is to our Peace in this World, as well as to our Eternal Happiness in the next, to reform our sinful Lives, and to make Religion our chief Study and Practice.

Religion is a way to Peace, both as it does by its Injunctions most strictly oblige us to it; and likewise, as it is the only means to secure the Peace and Favour of God, *who alone maketh Men to be of one mind in a House.*

It is the wise Man's Observation, That *when a* Prov. 16. 7. *Man's ways please the Lord, he maketh even his Enemies to be at Peace with him.* But alas! What a melan-

choly View does this afford us of our *Circumstances*? what an uneasy Reflection is it, that God has so long permitted our Enemy to Rage against us? that after so many Years War, after so much expence of Blood and Treasure in defense of our Religion, and the Liberties of *Europe*, against the common Invader of them; after so many Victories, and such astonishing Successes, that God should yet deny us the Blessing of Peace. Surely we can't be at a loss to find out the Cause of this heavy Calamity, when we reflect upon ourselves, how far *our ways are from pleasing the Lord*, how much Iniquity abounds in our Land, what a general Corruption of Faith and Manners, and what an open Neglect, not to say avow'd Contempt of Religion, there is at this Day among us. And the same Cause we may reasonably conclude is deeply concern'd in the Divisions and Animosities that we complain of among ourselves.

No doubt but God does sometimes suffer a People to fall out and quarrel as a just Judgment upon them for their Impieties. Thus he dealt with the *Jews*, when their City was besieg'd; and thus he acted with the once Glorious Churches of *Africa* and *Asia*, when their other Sins had justly provok'd the Divine Vengeance; He made themselves the Executioners of it, by their own Quarrels and miserable Dissentions.

I pray God defend our *Church* and *Nation* from the like Calamity; and I trust, He will yet continue his Goodness to us, notwithstanding all our Provocations;
but

but I can't forbear observing, that it looks very like a Judgment of God upon us, that amidst so much Happiness, so many Mercies as we enjoy above any other Nation in the World, we should be so infatuated, as to take pains to make one another uneasy, and to rob ourselves of these Blessings, by our own foolish and unreasonable Contentions.

But this I take the Liberty only to mention, without enlarging upon it; because I would apply myself to such things, which seem more immediately conducive to our Peace at this time.

First then, It is obvious to every one, how much a Union in God's Publick Worship would make for our Peace. That fatal Separation that has prevail'd among *Protestants*, has always been the Cause of a great deal of Confusion and ill Blood; and I need not observe how much it adds to our present Distractions. Men may talk of maintaining Love and Charity, while they dissent from one another; but alas! we find by sad Experience, how few there be that practice it; and how very prone Men are to entertain uncharitable Thoughts of those who are of a different Perswasion from them. And I don't know how it comes to pass, but so it certainly is, that the less the things are about which Men differ, the higher generally are their Passions, and their Quarrels more violent; insomuch, that the Observation of a Learned *Divine* of our Church, seems every Day more and more confirm'd, That *most Men can live more friendly* Dr. Young. *with an Infidel, that differs in the Object of Worship,*
than

than with another Christian, that differs only in the Form.

This is indeed a very great fault where-ever it is found; but since it is a fault so incident to Mankind, it will, I fear, be always matter of Complaint, so long as our Divisions do last. And this Consideration should, methinks, make a deep Impression upon those who dissent from our Church, how much of that Bitterness and Contention that is now among us, is owing to their unhappy Separation; and how much they might contribute toward the healing of these Breaches, if they could but conquer their Prejudices, and come heartily into the Establish'd Church.

How happy would it be for us, how happy for our Church and Nation, if we could perswade them to such a Temper! And why should this be so very difficult, so hopeless a Task?

Blessed be God, we have a Church establish'd among us, that can't be charg'd with enjoyning any thing that is sinful: The *Articles* of our Faith, are agreeable to the Word of God; there are no Innovations in them, no Corruptions to be complain'd of: As for Her Doctrines, there is nothing in them, but what is the Doctrine of the *Gospel*, or plainly deducible from it: Nothing in Her Worship, but what's Decent and Pious, conformable to the Rules of the Apostles, and to the Practice of the Primitive and purest Ages: The Liturgy which is provided for our use in the publick Service of God, as much as it is complain'd of, is indeed an admirable Form of Devotion;

on; and it is our own fault, if we can't worship God with it as we ought to do, in Spirit and in Truth: Most of it is the Language of the Holy Ghost, and the rest a Transcript of the purest Antiquity; insomuch, that * *Grotius* himself, who was no Member of our Church, was so free as to acknowledge, *that the English Liturgy came nearest of any to the Pattern of the ancient Church*; and how much soever it may be despis'd by some among ourselves, it is at this Day had in the highest Admiration among the reform'd Churches abroad: The Prayers in it are grave and serious; as well fitted to express our Wants, and to raise in us a due Sense of the Divine Majesty, as any human Composition can be supposed to be; so that it may be justly wonder'd, that this should ever be matter of Scruple to any. In a word, our Ceremonies are but few, and those Solemn and Innocent, such as manifestly tend to make the Worship of God more decent and regular.

Upon the whole I may venture to declare, what I do in my Conscience believe, that the *Church of England*, as it is now Establish'd, is the best and purest and most Apostolical *Church* in the World; and it has this Commendation even from those who think otherwise, that there are scarce any Sect or Party but are free to acknowledge, that *they like it the best of any but their own*. And what pity is it, that a *Church* so happily reform'd, a *Church* that has so few Faults,
even

* Certum est Liturgiam Anglicanam, item morem imponendi manus adolescentibus in memoriam Baptismi, Auctoritatem Episcoporum, multaq; alia ejusmodi satis congruere institutis vetustioris Ecclesie: a quibus in Gallia & Belgio recessum negare non possumus. *Grot. Epist. ad Boet.*

even in the Opinion of those who dislike Her, should be deserted by so many, its Communion forsaken, and its Peace and Unity so sadly disturb'd?

London Cases against Dissenters.

I have not time to engage in this Controversy, which has been manag'd by many Learned Men of our Church, with so much Temper, and with that strength of Argument, that one might have hop'd, would for ever have silenc'd this unhappy Dispute; however this, I perswade my self, will hardly be deny'd by any, that an Agreement in external Communion, would be the likeliest Expedient to unite us in the Bond of Peace and Charity; a Blessing, I dare say, that every one must desire and heartily wish for.

I would therefore leave it upon the Minds of those who dissent from us, as a thing that deserves their most serious Consideration, whether any of their Prejudices against our Church are of that Importance, as Peace and Unity; and I would more particularly apply it to those who can with a good Conscience comply with us, whether they are not bound to do it, for the sake of so much Good; for the preventing so much Mischief and Disturbance as this unhappy Division has and does daily cause among us.

But if we can't be so happy as to perswade Dissenters to come into these Measures for our Peace; yet let us who are Members of the Church of *England*, be so wise as to follow after another thing, which, I am sure, is very needful for our Peace and Security too.

2. Which

2. Which is the second Thing I would lay before you, and that is, to discountenance, and leave off those *base Distinctions* that are raised among ourselves, among those who not only profess the same Faith, but agree in the same Communion too ; I mean, that foolish Distinction of *High and Low Church*. Which indeed I should be ashamed to mention, but that it is apparently propagated and encouraged by cunning and designing Men, and is at present so great a Disturber of our Peace and Quiet.

'Tis to this that we owe a great deal of that Passion and Violence that prevails among us; and I verily believe, nothing has contributed more to the keeping up our Quarrels and Animosities, and to the supporting those unreasonable Jealousies which we have of one another, than this one thing has done.

It is indeed a Matter of sad consideration, to see how violent Men are against one another upon this Account ; what hard and uncharitable Reflections are made on both Sides, and what coldness of Affection it breeds among Neighbours, among Acquaintance, and among Brethren : And yet after all, 'tis a Distinction as unreasonable and groundless, as it is mischievous.

If a hearty Love for our Constitution both in Church and State ; if a constant Communion with the *Church of England* ; if an exact Conformity to it ; nay, if the highest Veneration for its Doctrine and Discipline, are sufficient to make up the Character of a true Churchman ; I hope, I am verily perswaded, as the

Distinction is now manag'd, one side has as fair Pretensions to it as the other. And what then can we think of those Men, how do they consult the Honour, or the Interest of the *Church*, who take such Pains to divide us, and to cultivate such groundless Jealousies among us? And how much does it concern every one of us, for the Peace of the Church, and for the quieting those unhappy Contentions that are among us, to endeavour what in us lies, to put a Stop to this prevailing Evil, which may perhaps be useful to keep up Parties and Factions; but can never, I am sure, be any real Service either to our Church or Nation.

But the mischief of this and all other our Distinctions, will be in a great measure prevented, if we would learn to be a little more charitable in our Opinions and Judgments of one another.

3. Which is a Third Thing I would offer as necessary to our Peace. Charity is certainly a Christian Duty, and an essential Part of Religion; and one necessary Branch of this Duty is, to put the most favourable Construction upon Mens Words and Actions that they are capable of. Thus much at least must be included in St. Paul's Description of Charity, *that it thinketh no Evil; that it believeth all things, and hopeth all things.* Were this Duty a little more regarded, we should soon see an end of many of our Disputes and Quarrels: But our Misfortune is, that instead of this, we persecute one another with all the Bitterness that can be: We contrive odious Names
and

and Characters, and fix them just as Passion and Humour leads us, without any regard to Truth, Justice, or Charity.

'Tis from hence that we hear such loud Clamours against some of our Church for being Papists, Jacobites, and the like; and against others for being Hypocrites, Republicans, Enemies to the Church and Monarchy, and all the scandalous Names that can be thought on: 'Tis from hence, I say, because Men have not the Charity to think favourably of those who differ from them, tho' in never so little, never so doubtful a Matter.

Every petty Difference is mutually upbraided to each Party, as a Breach of Faith and Conscience; so that we scarce know a milder Name for one another, than Perjury and Hypocrisie; nor a more favourable Doom, than Damnation. And whither can these things tend, but to foment perpetual Quarrels and Disputes? while we take such a Liberty to fix what Imputations we please upon Mens Opinions, which, it may be, they never thought on; and are so cruel as to carry on the Reproach, tho' they never so solemnly renounce and disclaim them: A Practice sure very uncharitable! and not much unlike that Expedient us'd by the Heathens against the Primitive Christians, to dress them up like Beasts and Monsters, and then worry them to death.

There may perhaps be some ill Men on both Sides, who may give occasion for such Reflections; but surely 'tis very hard to charge the Faults of some

few, upon all whom we are pleas'd to make of their Party. How can Men be secur'd against such Slander and Calumny? Or what End can there be of our Contentions?

If neither our constant Behaviour, nor our most solemn Declarations and Oaths can protect us: If when Men have sworn to the Government, and are obedient to it, they must still be call'd Rebels; and while their Actions are unblameable, their Hearts must be judg'd and condemn'd: If while Men are constant in the Communion of the *Church of England*, and are ready upon all Occasions to testify their Zeal for it: Nay further; If when they have subscrib'd to its Articles, have receiv'd its Holy Orders, and are in all things strictly conformable to it, they must, notwithstanding all this, be censured, for I know not what Reason, as Enemies to the Church, and to their own Order; what Hopes can there be of Peace and good Neighbourhood, so long as this uncharitable Temper prevails? Such Treatment must grate hard upon the Minds of honest and good Men, to see their well-meant Intentions so basely misunderstood, and their Actions charg'd with such Faults, which they in their own Conscience do detest and abhor. And how much this is the Humour of the present Times, is indeed too notorious. It is dreadful to consider what a Liberty Men take to censure and revile one another: And what makes it the more to be lamented is, that we who are Members of the same Church, should take such pains to set our selves at a distance from
each

each other, and should be so very industrious to make a Breach, where indeed there is none.

I don't say that we do all exactly agree in the same Notions ; but I hope, we generally mean the same thing : And the present Controversie between us is not, blessed be God, whether the *Church of England* be the best and purest Church, or whether we are bound to promote its Interest ; but only which are the likeliest Means to promote it. And if our Sentiments about this should not be exactly the same, yet why should we be so unkind, so uncharitable one to another, as not to allow that any can be sincere in the Interest of the Church, or can be hearty in their Designs to promote it, but those who take such Methods as are just agreeable to our Humours.

Is it nothing to charge Men with Hypocrisie and Villany ? Is it a small thing to charge so many of the *Clergy* of our Church, so many of our *Bishops*, with Treachery and Perjury ? And what less than this do they do, who are always suggesting as if they were Betrayers of their Sacred Function, false to their Holy Mother the Church, and secretly undermining them both. These are heavy Charges indeed ! And though Men may call this by the Name of Zeal, yet I can't think that it looks like a Zeal or *Wisdom* that descends from above, which ought to be pure, gentle, and peaceable : It is not, I am sure, agreeable to the Temper of the *Church of England*, or of Christianity, nor very likely, methinks, to serve the Interest of either.

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If there are any such among us, *any such Wolves in Sheeps clothing*, who under a pretence of being Ministers of the *Church of England*, do secretly dislike it, and while they live upon its Revenues, use their Endeavours to destroy it, by encouraging the Separation, and laying the Fault of it upon the Church, or by any other means so unworthy of a Clergyman; let them always meet with that Contempt and Infamy as they deserve. But God forbid that there should be many such among us: I verily believe there are but few, if any; few indeed to justify so much Noise and Clamour as we hear. I heartily wish that they who are so forward to condemn, were but a little more sensible of that Guilt, that heavy Guilt they contract, who are so rash, so uncharitable, as to charge Men with such abominable Crimes upon such weak Grounds as generally they do. 'Tis invading God's Prerogative: But if we will take upon us to judge Mens Hearts, a Property belonging to God alone, it would be well if we would govern ourselves by his Rules, and in *our Wrath remember Mercy*.

Perhaps there may be some, who don't, we may think, act for the Interest of the *Church*; but must they therefore be presently condemn'd as wilful Betrayers of it? Are not their Actions capable of a more favourable Construction? Is it not possible for us to believe that they may mean well and be mistaken? And surely involuntary Mistakes cannot deserve such heavy Imputations: If we will not allow that it is possible for ourselves to be mistaken in our
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Measures, yet why should we be so very severe upon others for not apprehending and judging just as we do?

This Charity, I think, is due to all Men, let their Difference from us be never so wide; that, 'tis possible, their Errors may be involuntary; much more is it so in the Case we have now in our view; I mean in this unhappy Difference among ourselves, who are Members of the *Church of England*. Where the Things we differ about are of so doubtful a nature; and about which the best Men may vary in their Sentiments, and yet be good Christians, and, I hope, good *Church of England-men* too. I cannot but think, that they are the best of both, who show the most of this charitable Temper.

4thly. I might now in the last place recommend Humility, as another thing likely to make for our Peace. 'Tis the Wise-man's Remark, *That only by* Prov. 13. *Pride comes Contention*; and 'tis very notorious, that ^{10.} a great deal of our present Distraction proceeds from this Cause. If we were more humble, we should be more peaceable. 'Tis from an overweening Opinion of their own Judgment, that Men are so hard to be convinc'd, and so uncharitable to those who differ from them: And 'tis from this Root chiefly that all that *Bitterness and Wrath, and Clamour, and Evil-speaking*, which we so much complain of, do generally spring.

But

But I must forbear enlarging upon this, and even mentioning many other Things, which would be proper for me to take notice of, because I would have time to lay before you, the Motives and Engagements we are under to pursue these Methods, and to follow after the Things that make for our Peace.

And the first Thing that I would offer to your Consideration is, that it is our indispensable Duty. The Gospel every where most strictly enjoyns it, and labours nothing more than to perswade Christians to this good Temper. Is there any thing to be found there to countenance our unhappy Disputes and Contentions? On the contrary, What is more opposite to the Spirit of the Gospel? What more irreconcilable with the Christian Religion? The Things there taught us are, *Love, Joy, Peace, Long-suffering, Gentleness,* and the like: What we are there call'd to, is to *love one another; to be peaceable, and humble; to be like-minded; to be of one Accord, and of one Mind; to walk by the same Rule, and to endeavour to keep the Unity of the Spirit in the Bond of Peace.* And here I must observe, that these Precepts imply not only mutual Love and Charity, but also Unity and Agreement in Religion: Most certainly this is a Duty, and what we are oblig'd to so far as in Conscience we are able; and 'tis as certain, that every Humour of our own cannot justify our Breach of it: But if we cannot be so happy as to be all of one Mind and one Judgment; yet we are indispensably bound by

Gal. 5.

Jo. 15. 12.

1 Tim. 2. 2.

Col. 3. 12.

Phil. 2. 2.

3. 16.

Eph. 4. 3.

by these Commands to maintain a Unity of Affection ; to be kind and charitable, peaceable and friendly to one another, notwithstanding all our Differences : And this is so plainly the Doctrine of our *Apostle* in the *Chapter* of my *Text*, that it will need no Comment to teach us our Duty in this Particular. So far is our Religion from tolerating Hatred or Ill-nature, so little do they shew of the Spirit of Christianity, who are always wrangling about it ; and think they can never shew their Zeal, without giving up their Charity.

2dly. I would put you in mind, that by *following after the Things that make for Peace*, we do best consult the Interest of our Church.

Not to mention what a just Provocation our causeless Divisions are to God to *remove our Candlestick* from us, as he has done from other *Churches* ; they have besides a natural tendency to weaken and destroy it. We pretend great Fears for the *Church of England* ; and, I hope, we are sincerely concerned for its Welfare : But let us turn our Fears the right way ; and while we are apprehensive of so much Danger to our *Church*, let us remember how much we ourselves contribute to it, by our own unnatural Feuds and Contentions.

3dly. Give me leave to observe, that we can't better express our Loyalty to the *Queen*, than by following the Advice of my *Text*. There is nothing that she has more earnestly recommended ; nothing she declares to have more at her Heart, than to see Peace

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and

and Union among Her Subjects ; and how must it affect Her Royal Mind, to see all Her Wilhes, all Her pious Endeavours prove Vain and Ineffectual ? How little do we consult Her Ease or Happiness, while we take such Pains to let Her know our Enmity and Hatred to one another ? Can it be any pleasure to Her to be told, that so many of Her Subjects are Enemies to Her Government ? Can we think She finds any Satisfaction in hearing, that so great a number of Her People are Favourers of the *Pretender*, *Republicans*, and *Enemies to Monarchy* ? Or that the horrid *Rebellion of Forty One*, is now likely to be reviv'd ? Are these, can we imagine, pleasant Stories to Her ? Or is there no other way to express our own Loyalty, but by exposing and condemning one another ?

I verily believe, that no Prince that ever sat upon the English Throne, reign'd more intirely in the Hearts of Her People, than Her present Majesty does : As none ever better deserv'd it, so none ever surely had more of the Affection and Esteem of Her Subjects ; as base and unthankful a People as we are to our Benefactors, we are not yet arriv'd to such a Degree, as to forget the Blessings of Her mild and excellent Government. There are few, very few, I hope, so ungrateful as to be Enemies to it ; fewer, I believe, than ever any Prince had ; and what then can they mean, who would endeavour to perswade Her otherwise ?

We can't indeed be too zealous for Her Majesty's Safety ; we can never be too careful or watchful over Her Enemies ; but while we show so much honest Zeal to make Her Crown sit secure upon Her Royal Head ; let us, as becomes good Subjects, study to make it easy too ; and nothing, I may venture to say, can be more Effectual to make it so, than our Peace and good Agreement with one another.

4thly. If we desire the Prosperity and Welfare of our Country, this should engage us to follow after the things that make for our Peace. Our Peace, and our Happiness are inseparable ; and we can't violate one without the other.

Our Saviour himself has told us, *That every King-* Matt. 22.
25.
dom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand. And though our Divisions are not, I hope, to that degree, as to threaten us with such imminent Danger ; yet it is but too apparent, what an unhappy Influence they must needs have upon the present State of Affairs.

Surely, if ever it were our Duty, if ever it were our Interest to unite in our Hearts and Affections, it must be so at this time, when we are engag'd with a common Enemy ; who has long threaten'd our Rights, our Religion, and all that is valuable to us ; whose ambitious Designs we have been so many Years labouring to obstruct, and whose haughty Mind, after so many Disappointments, so many infamous Defeats, is not yet humbled enough to submit to Peace,
when

when 'tis offer'd him upon generous and fair Terms ; upon the Terms of his doing Right to his injur'd Neighbours ; and yielding up the guilty, though boasted Triumphs of his Oppression and Injustice. And can this be a time for us to quarrel among ourselves ? Is this a time to contend for our Passions and private Interests, when the publick Good does so importunately call for our Union ?

We are all of us, I believe, in good earnest, in desiring an End to this long and bloody War ; and by the Blessing of God upon Her Majesties Arms ; by the firmness and constancy of Her Allies ; by the Wisdom, Faithfulness and Unanimity of Her Counsels ; by the Conduct and Bravery of Her Generals ; and by the cheerfulness of all Her Subjects, to assist Her in this just and necessary War ; things are now brought to such a Crisis, as gives us a very fair Prospect of a speedy and a glorious Peace. But alas ! who knows how far God may be provok'd by our unhappy Divisions, to disappoint our Hopes and Wishes ? Though he has done so great things for us already, beyond our Deserts, I had almost said, against our Wills ; yet what Reason have we to hope for the continuance of his Mercies, while we so basely abuse them ? But however, God may think fit to deal with us, whether in Judgment or in Mercy ; I am sure our Quarrels and unreasonable Contentions have too visible a Tendency to our Mischief ; I pray God we may consider the ill Effects of them, before it be too late for us to prevent them.

Lastly, I

Lastly, I might add, if any thing more need be added, to enforce this seasonable Advice of my Text, how much the practice of it would conduce to the Happiness and Comfort of our own Lives: If we can see no other mischief of our Divisions, yet this, I am sure, is visible enough in all Places, how much they disturb our private Peace and good Neighbourhood; and there are but few, I believe, that don't experience it. Peace is not more the Duty, than it is the Blessing of Mankind; and those unnatural Heats that are among us, are very far from making us either happy Men or good Christians.

To sum up all. If we value Religion and our Church; if we desire the Happiness of our Queen, the Prosperity of our Country, or our own Peace and Quiet; let us be persuaded by all these Arguments, *to follow after the things that make for our Peace*: Let us lay aside all *Bitterness and Wrath*, all *Strife and Envy*, all needless Contentions and Disputes, and let us *study to be quiet*: and *as much as in us lies, to live peaceably with all Men*. Let us forget all those opprobrious Names and Distinctions that are at present so much in Vogue and Fashion among us. Let us avoid all manner of Provocation, unless it be to *provoke one another to Love*; and let our only Contention be, who shall be most zealous in promoting Peace and Charity, who most fervent at the Throne of Grace, in offering up our Prayers to God, that

he would bless our Queen with a long and prosperous Reign over us ; that he would continue to defend our Church and Nation from all their Enemies, and that he would bless us all in turning away every one of us from our Iniquities, and in giving us Wisdom to see and to pursue the things that do belong to our Peace, before they be hid from our Eyes.

F I N I S.
